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The Masonic Craftsman

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of Freemasonry*

In This Issue: Is Dual Membership Desirable?

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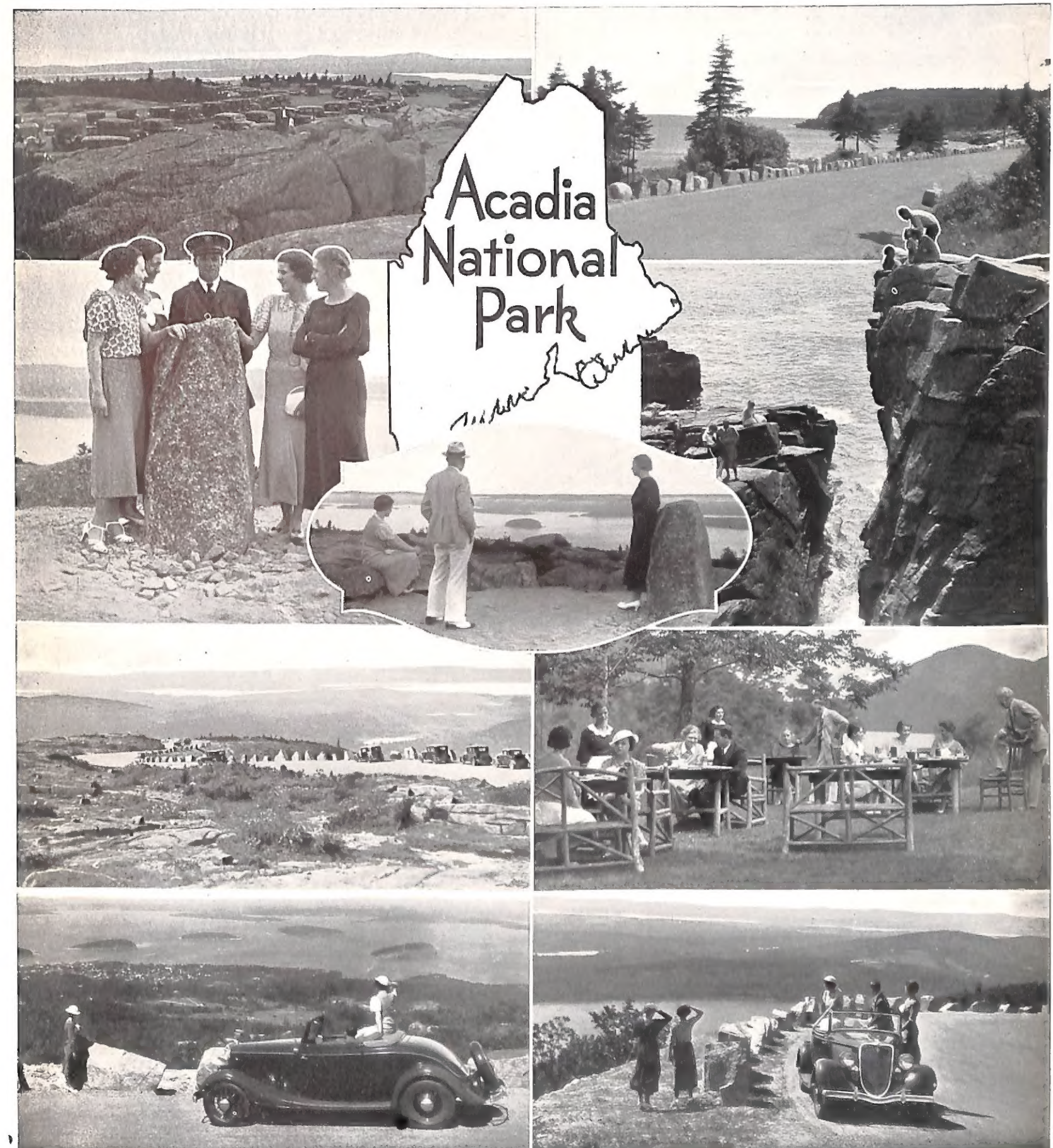
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NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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VOL. 31

FEBRUARY, 1936

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FEBRUARY This month is unique in American history by reason of the advent within it of the two men outstanding in the country's life: Washington and Lincoln.

At the birth of a nation George Washington brought to the service of the people of his day and country a superb intellect, calm and dispassionate judgment and a temperament peculiarly appropriate to the discharge of a vital role. His farewell address might well be read with profit by people today. Of aristocratic inclination, he was a sincere Mason, a devout churchman (Episcopalian) and a true patriot.

* * * * *

Lincoln, born in lowly circumstances, raised himself by sheer character to the highest position in the land. Tried as few men have ever been tried, he remained at all times faithful to a conviction of Right and Truth and Justice—for all. He paid the ultimate sacrifice of his life in behalf of his fellow men. Perhaps not since Gethsemane has one been more afflicted. The inspiration of his Christlike life "with charity for all . . ." is an inspiration not only for the present generation, but for all generations to come. The Great Light of Freemasonry was his constant companion and chief inspiration, although he was not a member of the fraternity itself.

* * * * *

These two men, great by any standards, left a profound imprint on the character of this country:—their example has inspired many to higher citizenship.

That they lived and served is cause for joy and satisfaction, and that the examples of their lives, their ideals and their aspirations should be realized is the earnest hope of all patriotic citizens of the United States of North America today.

PEACE In the columns of the daily press throughout this and other countries, much space is devoted to the prospects of war or peace—in Europe or Asia. This continent is fortunately free of such prospect. In those journals devoted to education and enlightened thought, on the other hand, are numerous articles on the subject of the fallacy of war as a settler of international problems. Between the two schools of thought: munitions makers or other war instigators or truculent dictators of national policy and the extreme pacifists lie the great mass of humanity, whose flesh and blood, hearts and minds, as well as material possessions, would inevitably suffer from the soul-scarring effects of war. The survivors of the latter would in the end pay all the bills.

Apparently helpless in the maelstrom of circumstances motivated by malignant minds, the *common people*, whom Abraham Lincoln so aptly described as being *loved by God*, for "He made so many of them"—seem to be between an upper and lower millstone, without power to direct or divert their own fate or control their circumstances.

It is a pitiable spectacle, when after centuries of so-called civilization, nations whose histories record the devastating effects of earlier wars, with their scars yet unhealed, forget the utter futility of it. Will they permit their political leaders to precipitate them into further anguish?

If there had been no education or enlightenment, and men still remained in ignorance of universal laws, retaining the animal instincts and impulses of cave-man days, there might be some excuse for a resort to armed conflict in settlement of real or fancied national wrongs. In the light of the progress (?) made, particularly within the past half century, in the improved knowledge and understanding of the principles of living, present trends are nothing less than criminal.

Wrong policies fostered by men of war-fed mentality, guided with devilish ingenuity for personal profit and preferment, are largely responsible. The simple, homely phrase, "two wrongs will not make a right," is as true today as it ever was—and to attempt to correct past follies or international crimes does not of necessity call for the letting loose of all the fearful paraphernalia of destruction which has been made possible by the scientific advances of recent years. War is the utter acme of folly.

Tribunals exist for the arbitrament of disputed international questions. These tribunals could be made to function by men of good will in behalf of Right and Trust and Justice—not for the benefit of *any* particular state or cause, but for *all* equally. Behind them, however, must first be the collective desire and will of all people, exclusive of those who foster war for war's sake. Further, no question, however important in the eyes of one set of nationals, should be permitted to allow a nation to drift into war.

There have been grave abuses of power in the past—many of them. No nation is immune. Reproach rests upon all, in greater or lesser degree. There should be rectification to some degree at least of past errors. True, there are those who will laugh at the idea of any nation surrendering part of its spoils of past wars—whether in cash or colonies.

To struggle toward that day when "swords shall be beaten into plowshares" . . . "the reign of the blessed

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Alfred Hampden Moorhouse, Editor and Publisher.

Emanuel" and a rule of universal peace and reason prevail should be the goal of men of good will everywhere.

As exemplars of a system based upon the brotherhood of man, Freemasonry has an important part to play in maintaining world peace by all honorable means. No effort is too great to further this vital world work—upon its success will depend the salvation of not only the institution itself, but the whole structure upon which it is reared.

THOU TOO In the lexicon of Freemasonry certain words and phrases essential to the ritual imply obligations on the man declaiming or repeating them. Otherwise the ceremonies would be meaningless—of no value. It is because these words and phrases have been interpreted literally and as a direct obligation by those epopts or seekers after Light in the higher grades of the secret system of the Craft that we have such a fraternity as Freemasonry—and scholarly minds to lead it. Progress is essential to growth. Complacency begets sterility. Freemasonry cannot be static. The disused muscle or gray matter of the human tends to become atrophied. Hence it is necessary that *all* men embracing the tenets of Craft Masonry take to themselves seriously the import of the obligations, dwell upon them from time to time and *live up to them*.

Only in this way will they be Freemasons in deed as well as name.

Too often after admission to the fraternity the beautiful Work and its implications is forgotten and indifference becomes a chronic habit.

It is not necessary for every man to attend every meeting of every Craft organization to which he belongs; it is, however, quite necessary for him to keep himself informed fully of the plans of the lodge and of the Craft at large. This he can do by reading some good Masonic journal, by a visit to the nearest library from time to time. "It is not necessary that we all think alike; it is necessary that we all *think*." By studying the annual proceedings of Grand Lodge; and, having done so, asked himself what part in the plan belongs to him to do personally, he will have accomplished something.

If a greater percentage of the membership would take upon itself the actual *living* of Freemasonry,—which is really their only title to its rights and privileges,—the increased good accomplished would be amazing. The potentialities are there, and it cannot

be too strongly emphasized that the ultimate and universal success of Craft Masonry is dependent upon the individual—*tu quoque*—"thou too" hast a part in this work.

GEORGE V Only in perspective is a picture best seen. Too close a view oft obscures its charm of line and color, the shades and nuances that make it what it is. So in perspective only may the life of the kindly man who for a quarter century was England's king be properly appraised.

That he had in full measure those qualities of greatness which attest true worthiness to hold the kingly office, all who know his life will testify. Dignity and simplicity characterized his life. One felt in him something more than an abstract figure of regal pomp and circumstance.

He gave four sons to Freemasonry, and this is his contribution to the Craft. He himself embodied its best traditions. And now that Death has called him to a higher station, men everywhere will rejoice that he has lived. In the lengthening shadow of his earthly life, as time passes, George V of England will grow in greatness and the appreciation of just men.

Lucio in *The Manchester Guardian* has written a short verse which sums up the place this kindly, gentle soul filled:

WESTMINSTER HALL

Only the actions of the just
Smell sweet and blossom in the dust.—JAMES SHIRLEY.

*He lies in state who served the State so well;
History is round him now in these grey walls
Where the long shadows and tall spaces tell
Of England's past and what that past recalls.*

*And he is History's now; that shadow-land
Of England's distant, long-remembered dead
Puts forth its own inexorable demand.
There rests the Crown, but History claims the head.*

*Not so—not yet. The shadow writ holds sway
Only when History's dimmer page is spelt;
It does not run where living lips can say
Not "This I read" but "This I know and felt."*

*Not yet, not yet for him the written wraith;
Not while men hold in mind his living part—
The kindly King, who kept a simple faith,
And keeping, won and held a people's heart.*



A Monthly Symposium

Is Dual Membership Desirable?

The Editors:

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

DOES DUAL MEMBERSHIP

GIVE VALUE TO MASONRY?

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

THE great majority of "lodge members" embraced in the Masonic fraternity probably will have no particular interest in the implications of this query because of the fact that their lives and interests are bounded by the limitations of their immediate locale.



We don't wish to infer by this that such men may be restricted in their view of the Craft and its interests, or that their natural inhibitions are an inherent part of their immediate environment to the exclusion of all else in the wider field outside the immediate jurisdiction of their lodge.

Indeed, it would be a bad day for Freemasonry were such a condition to exist—for provincialism, often admirable in intent, can be distinctly damaging to the universality of the Craft.

Many a man whose interests and field of activity range through the wider field of national, or international social, economic, or political life, however, find distinct advantage and a wholesome satisfaction in affiliations which permit him while sojourning in other parts to that of his home towns for a longer or shorter period of time, to participate more directly in the work and fraternal activities of his temporary home; it also gives him to a certain degree as of right opportunity to engage without any feeling of obligation or embarrassment in the actual deliberations of Craft matters. His interest is sustained and maintained thereby, where otherwise it might be lost.

No disloyalty to his "home" lodge need be implied in such a relationship. Rather is credit due him for a broader view which is constructive in scope and advantageous both to himself and his "dual" lodge.

Instances can be recalled of particularly happy dual memberships. One, that of a man of sound Masonic principle, resident for some years in England, who, desirous of keeping up his Masonic interest, visited a local lodge and was invited to become a member. Some of his happiest Masonic moments were spent in that "foreign" lodge, thousands of miles from his home lodge in Massachusetts.

This writer, who is fortunate enough to spend considerable time during summer and fall in beautiful New Hampshire, and knowing intimately almost every Mason in the small community where that summer home is located, some years ago was fortunate enough to be accepted as a member of the local lodge. He recalls with keenest pleasure his reception therein and the genuine affection which exists between him-

self and fellow members of his "dual" lodge. His interest in it is quite as great as in that of the great city lodge to which he belongs.

Instances almost without end may be cited to give emphasis to this writer's opinion that dual membership is a distinct desirability.

Universality in Freemasonry means just what it says! Men embraced in the fraternity should by every legitimate means and on every legitimate occasion endeavor to cultivate and extend his own Masonic knowledge and as well, when he can, add his own experience and counsel to that of his fellows. Dual membership is one of the most satisfactory means by which this desideratum may be secured.

ONE BROTHERHOOD INDIVISIBLE

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

THERE appears to be no particular reason why dual or plural membership should not be permitted by grand lodges, and on the other hand not much more reason why it should be tolerated. The



fact that a score or more grand lodges have legalized dual membership, and are apparently satisfied with the arrangement, indicates that the system has some merit. Judging from grand lodge proceedings a comparatively small number of brethren avail themselves of the opportunity of maintaining dual membership.

The chief opposition advanced to plural membership—that records will be confused and that dual jurisdiction may cause complications—is of little consequence.

Under normal conditions the average Mason will find plenty of opportunity for the exercise of Masonic activity in his own lodge, yet the attachment to his mother lodge which deters him from severing his connection with it when circumstances locate him far from the lodge's place of meeting—call it sentimental if you will—is still of much importance.

Our query, however, concerns itself with benefit to the institution of Freemasonry, rather than to the individual brother—a dubious distinction. The writer is of the opinion that by far the greater benefit of plural membership will inure to the fraternity as a whole.

The last report of the Grand Lodge of Illinois discloses that of its total membership of 210,000 there are 27,000 who now reside outside of the state, not taking into consideration many more who are still residents of Illinois, but may live as far as 300 miles from the home of the lodge in which they hold membership. How many of these 27,000 members would

like to affiliate with a local lodge if they could do so without terminating their connection with the mother lodge? How many of these brethren will ultimately lose interest in the fraternity because of lack of immediate contact with their brethren?

We are told that these expatriates will find warm welcome as visitors in the lodges at their new homes, and this is invariably true, but there is something missing which the most fraternal welcome cannot overcome. They simply will not take advantage of the opportunity. A letter recently at hand bears directly on our contention. A brother, formerly of Chicago, writes from his new home, telling of constant attendance at a lodge there of half a dozen brethren. Their welcome leaves nothing to be desired. They offered to contribute to the lodge the equivalent of dues, but the local brethren refused to accept the donation. Finally they hit upon a happy plan, and once a year the visitors entertain the entire local lodge at their own expense. Yet the letter wound up with "wish I could join here without demitting from my own lodge."

The real value to the fraternity would be that plural membership will create a closer tie between grand jurisdictions, will tend to erase the imaginary line which divides them, and thus establish a little more of the universality of which we boast, bringing a keener perception of the fact that our primary status is that of a master Mason, a member of the Masonic fraternity wherever dispersed, and that membership in a particular lodge is merely incidental and a matter of convenience.

We favor the granting of permission to maintain dual or plural membership, and believe that it gives added value to Masonry, however large or small a number may take advantage of it.

BENEFITS MEMBERS AND THE CRAFT

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

"DOES Dual Membership Give Added Value to Masonry?" The question is well phrased, for intelligent discussion, in that we are asked to consider the value of dual membership, not wholly in



its relation to the individuals affected, but more largely in its benefit to the fraternity. The subject matter has been thoroughly threshed out in one jurisdiction after another, as these have taken up the matter for adoption or rejection. The record shows that in the grand lodges where the movements of members are most likely to be expected in considerable numbers, the value of dual

membership is most readily recognized. This is especially true, where geographical position and international business relationships necessitate the self-expatriation of many brothers for varying lengths of time.

The active Mason, called by business interests or employment to a new and foreign scene, will hesitate long before severing his fraternal relationship in the home land. The objection to such course would be

partly practical, in part sentimental. There are tender recollections that cluster about the "Mother Lodge" that make complete severance of ties a matter of keen regret. The permission of dual membership allows a continuance of the former connection, while offering opportunity for establishment of a new fraternal bond, with continuance of Masonic activities, together with a speedy and safe method of coming into close and harmonious touch with those who might otherwise remain as strangers. All this is abundantly proven by the experience here in California, where grand lodge adopted dual membership a few years ago.

The usual objection that such duality of membership would result in confusing the records is not borne out by the facts. After all, those who take advantage of such permission are comparatively few, and the extra work entailed in the grand secretary's office is very small. Thus far we have not heard of complaint by any one of such officials that he was overworked because a number of the brothers chose to retain the old relationship and had added a new one.

Another argument against dual membership is that perplexing and sometimes embarrassing questions of jurisdiction might arise. The fallacy of such objection is in the fact that the sojourning Mason, wherever his lodge may be located, or how long or short his stay, immediately becomes subject to the Masonic authority of the jurisdiction he has entered. This holds of a general consent, and would not be varied in the least under the conditions of dual membership. If there was for any cause trial and the imposition of penalty, the lodge in which the offender held membership elsewhere would of necessity be notified, whether he was a sojourner or had assumed an additional relationship.

If dual membership did no more than to expose the false appeals to sentimentality so often heard, it would still have a beneficial effect. We all know the old formula wherewith the holder of an outside receipt, but who has no intention of returning to his former home, stalls off the invitation to secure a demit and seek affiliation: "I cannot think of giving up my dear old mother lodge; the most sacred memories are connected with that body. My friends of long standing are of its membership, and recollection of their loving-kindness is enduring as life itself. And, besides, the lodge needs every dollar that I can pay." Nice story, and usually goes over very effectively! But it is frequently found that the old and much-loved lodge only requires four or five dollars as annual dues, whereas the body which he is invited to join asks ten or twelve dollars per year. The tearful brother proposes to enjoy the superior advantages of this latter lodge at frequent intervals by mooching his way. There are cases, of course, where the sentiments expressed in such manner are real. But for such brothers dual membership offers a happy solution of the difficulty and one eagerly embraced.

Judging from experience of jurisdictions, where dual and even plural membership have been allowed for many years, as also in those where the method is yet on trial, this writer heartily favors the plan, as being of advantage, both to the member concerned and to the Craft.

IS OF ADVANTAGE

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

DUAL membership or plural membership cannot give added value to Masonry; it can give added value to Masonic membership.

At the present time some 14 or 15 grand lodges in the United States have legitimized dual or plural memberships in addition to those of Canada, British Columbia, New Brunswick and Nova Scotia. Grand Lodges of England, Scotland and Ireland have long recognized such members.



There are many arguments in favor of such a system. It enables a craftsman to retain membership in his mother lodge though residing far away; it enables him to have Masonic privileges, to participate in Masonic affairs, to vote and hold office in the community in which he resides, though it may be far from his mother lodge; it tends to increase lodge attendance by bringing in those who

would otherwise be strangers, and it tends to keep a "stranger in a strange land" interested in Masonry and Masonic affairs, where otherwise he might grow indifferent.

The main argument against the system is that it tends to complicate Masonic membership records and might raise questions of jurisdiction if Masonic discipline was at issue. It would seem the lack of virtue in these objections has been proven by the long experience with the plan by England, Scotland and Ireland.

A common-sense view of the subject would seem to indicate that a Mason who, for business reasons or otherwise, has been forced to move away from the vicinity of his mother lodge, should be permitted to affiliate with some lodge of his choice in his new home without being forced to demit. Most of us have a sentimental feeling for the lodge where we were raised. We just don't like to demit. We may not be regular attendants, we may never have been an officer, but that feeling of attachment is strong in most Masons. To shock that sentiment by forcing, either a demit or non-affiliation in another community, hardly seems just—particularly if it invokes nothing but a little additional work or care in keeping the records.

"Non Christian Candidates"

From the Allocation of SOVEREIGN GRAND COMMANDER MELVIN M. JOHNSON, September, 1935.

Is the Ancient Accepted Scottish Rite universal and tolerant, or is it dogmatic and limited in whole or in part to Christianity?

Twenty years ago, a grand master of Masons advised his grand lodge as follows:

"It is an unchangeable Ancient Landmark of the Fraternity that there is but one Masonic dogma. We construct a universal religious philosophy thereupon, as a part of which we teach belief in immortality and endeavor to inculcate other tenets of our profession, but our sole dogma is the Landmark of belief in a Supreme Being, omnipresent, omniscient, omnipotent, the creating and superintending Power of all things. No man may be a Freemason unless he is a believer in monotheism. No neophyte ever has been or ever shall be permitted vision of our mysteries or reception of our obligations until he has openly, unequivocally, and solemnly asserted this belief. Beyond that we inquire and require nothing of sectarianism or religious belief.

"Masonry is cultivating and disseminating the union of mankind upon this common bond to which all may agree, leaving the particular opinions of individuals and their methods of sectarian worship to themselves and to their own consciences, but to be proclaimed and exercised outside of the Lodge-room. Proselyting has its place in the world, but not in the halls of Masonry. Sectarian missionary spirit and its exercise have been of incalculable value to the human race. However much it may be our duty to give it our encouragement and support as individuals or as members of other organizations, it is our duty within the Fraternity to see to it that no man may truthfully accuse us of bigotry

and in our Lodge-room upon this single bond of belief in Deity to conciliate true friendship among men of every country, sect, and opinion.

"By reason of the nature of our population and membership in this State, we are accustomed to recognize the applicability of this principle to Trinitarian and to Unitarian, to Christian and to Hebrew, but now that it is in a practical manner called to our attention, we should not be startled when we recognize that it applies alike to other Deists who gain their inspiration from other books than that open before you upon the altar. We may find Monotheism proclaimed not only in the New Testament of the Christian, but also in the Koran of the Islamite, in the Avestas of the Magians of Persia, in the Book of Kings of the Chinese, in the Sutras of the Buddhist, yea, even in the Vedas of the Hindu.

"There is a principle implanted in the heart of man which prompts him to the belief and acknowledgment of a superior and superintending power, under whatever name he may have been personified; endowed with attributes of infinite knowledge and infinite wisdom. Sophism cannot overwhelm it; philosophy cannot succeed in erasing it from the heart; it is engraven there in characters broad and deep, and spake the same language to the ignorant savage amidst trackless woods and barren wastes, and to the proud philosopher of antiquity, as it did to the learned Jew or the enlightened Christian. It displays a God of nature who loves virtue and abhors vice; and teaches man the doctrines of personal responsibility."

"The particular letters by which the name of the

Grand Architect of the Universe is spelled or the peculiar way in which His name may be pronounced are as utterly immaterial as to pray to 'Our God' in English, to 'Unser Gott,' in German, or to 'Notre Dieu' in French.

"Our attitude is somewhat analogous to those words of the Proclamation of Queen Victoria in Council to the Princes, Chiefs, and People of India (published November 1, 1858):

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of Religion, We disclaim alike the Right and the Desire to impose our Convictions on any of our Subjects. We declare it to be Our Royal Will and Pleasure that none be in any wise favoured, none molested or disquieted by reason of their Religious Faith or Observances; but that all shall alike enjoy the equal and impartial protection of the Law; and We do strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the Religious Belief or Worship of any of Our Subjects, on pain of Our highest Displeasure.

"And it is Our further Will that, so far as may be, Our Subjects, of whatever Race or Creed, be freely and impartially admitted to Offices in our Service, the Duties of which they may be qualified by their education, ability, and integrity, duly to discharge."

"I know of no Landmark that the Holy Bible is one of the essential furnishings of a Lodge. As I understand the Ancient Landmark in this regard it is simply that the Volume of the Sacred Law is an indispensable part of the furniture of each Lodge, as necessary to the conduct of Masonic work or business by the Lodge as the Charter itself, indeed more essential, if such could be the case, for the Landmark requiring the presence of the Volume of the Sacred Law was established years, if not centuries, before such a thing as a Chartered Lodge was known to the Fraternity. I quote from Mackey's Text-book of Masonic Jurisprudence. (Edition of 1859, page 33), being a part of his chapter entitled 'The Landmarks of the Unwritten Law.'

"It is a Landmark, that a 'Book of the Law' shall constitute an indispensable part of the furniture of every Lodge. I say advisedly, a Book of the Law, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The 'Book of the Law' is that volume which by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence, in all Lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan Countries, and among the Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The Book of the Law is to be the speculative Mason's spiritual Trestle-Board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual Trestle-Board, and must ever be before him in his hours of speculative labor, to be the rule and guide of his con-

duct. The Landmark, therefore, requires that a Book of the Law, a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every Lodge."

"I am thoroughly in accord with Mackey upon this question. I cannot conceive how otherwise we may follow the words of the old charge: 'Though in ancient times Masons were charged in every country to be of the religion of that country or nation whatever it was; yet it is now thought expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves.'"

"To the Christian, the Volume of the Sacred Law is the Holy Bible, and upon it he should be obligated. The Christian religion is the prevailing religion of our Lodges and, therefore, the Holy Bible, as the Volume of the Sacred Law, is and must always be part of the furniture of each Lodge. Its sanctity, however, does not appeal to the Islamite, and the ceremony of initiation would lose much to him in binding effect if his obligation should be taken thereon. While the Holy Bible should not be removed from the Lodge, the conscientious Islamite who so desires may be permitted to take his obligation upon the Koran; the Hindu, otherwise qualified and accepted, may be permitted to have the Vedas spread open before him; and the rite of initiation may be so far adapted to the conscience and religious belief of a candidate as to permit his taking the obligation in a manner and form regarded by him as sacred and binding, and upon that work which to him is the Volume of the Sacred Law, providing always that such Volume of the Sacred Law teach Monotheism."

The subject matter thus discussed was referred to a committee consisting of five. One was the Senior Past Grand Master of that State; another a marvellously able and profound student of both law and Freemasonry; another the then P. Gr. Lt. Commander of this Supreme Council who later became Sovereign Grand Commander; and two others were both Doctors of Divinity. All of them were members of this Supreme Council, one of the Clergymen being an Active member. Their unanimous report said:

"Stated briefly, the first of those questions is with reference to the eligibility of candidates who subscribe to prevailing Oriental religions. This question may be considered with respect to Oriental religions in general, but should also be looked at with respect to Buddhists and followers of Confucius, since it is probable that the matter, so far as this Grand Lodge is concerned, will be only academic as to other creeds. In the case of Mohammedan, Hindu, and Parsee, the question no longer admits of discussion. The practice of the United Grand Lodge of England and its predecessors, undoubted for almost a century and a half would of itself suffice. In 1776, Umdatul-Umara, eldest son of the Nabob of Arcot, was initiated at Trichinopoly in a Lodge under the jurisdiction of the Provincial Grand Master for Madras. This reception of a Mohammedan Prince was an event of such significance that it was made the subject of congratulations by the Grand Lodge of England. The Parsees of Western India, so Gould informs us, long ago took an active

interest in Masonry, and one of them, Brother Cama, was elected Grand Treasurer of the Grand Lodge of England in 1886. With respect to Hindus, it seems that there was an impression as late as 1860 that they were not eligible for Masonry, and the initiation of a Brahmin in Meridian Lodge No. 345, in that year raised a vigorous discussion in the Masonic press. But it should be noted that the discussion did not turn upon any supposed ineligibility of the adherents of Oriental religions, but solely on the question whether the Brahmin faith involved belief in God, as Masons understand such belief. The argument of the Master of the Lodge was that 'the very groundwork of the Brahmin faith is the belief in one Grand Superintending Being.' (See *Freemason's Magazine*, April 21, September 8, October 13, 1860; May 18, 1861.) In 1861, two Sikh Princes were initiated, and there does not appear to have been any doubt upon this matter since that time. In 1874 a Hindu was Master of a Lodge under the English constitutions. (See Gould, *History of Freemasonry*, III, 333, 336; Mackey, *History of Freemasonry*, VII, 1892.)

"It would belie all our professions of universality if this were not so. We must guard jealously the Landmark—one of the few undoubted and universally admitted Landmarks—that calls for belief in God, the Grand Architect of the Universe. In Brother George F. Moore's well-known paper upon the subject he justly pronounces this the first Landmark in Freemasonry. But the idea of God here is universal. Each of us may interpret it in terms of his own creed. The requirement is not that Masons adhere to this or that theological system or conceive of God in terms of this or that creed. It is simple requirement of belief in the One God, however manifested, upon which philosophers and prophets and saints and the enlightened religious of all time have been able to agree. It is enough to say that we fully concur in the eloquent and convincing presentation of this matter in the address of the Grand Master.

"Perhaps it is superfluous to add anything to the argument from the practice of the premier Grand Lodge and the argument from principle. But if any still harbor scruples it may be noted that except for Hutchinson and Oliver, whose view that Masonry is a distinctively Christian institution obviously cannot be admitted, Masonic scholars and teachers have been at one upon this point. In a passage afterward quoted in Webb's Monitor, Preston says:

"The distant Chinese, the wild Arab, or the American Savage will embrace a brother Briton (Webb adds "Frank or German") and he will know that beside the common ties of humanity there is still a stronger obligation to engage him to kind or friendly offices." (Illustrations of Masonry, Bk. 1, par. 3.)

"Certainly we are not to suppose that this Chinese and this 'wild' Arab are Christians. But Preston speaks elsewhere in no uncertain tones:

"The doctrine of one God, the creator and preserver of the universe, has been their firm belief in every age; and under the influence of that doctrine their conduct has been regulated through a long succession of years. The progress of knowledge and philosophy, aided by divine revelation, having abolished many of the vain

superstitions of antiquity and enlightened the minds of men with the knowledge of the true God and the sacred tenets of the Christian faith, Masons have readily acquiesced in and zealously pursued every measure which could promote a religion so wisely calculated to make men happy. In those countries, however, where the gospel has not reached and Christianity (has not) displayed her beauties, the Masons have pursued the universal religion or the religion of nature; that is to be good men and true, by whatever denomination or persuasion they have been distinguished; and by this universal religion the conduct of the fraternity still continues to be regulated.' (Illustrations of Masonry, 2 ed., 154.)

"The Grand Master's address has already quoted Mackey upon this subject. A score of passages from Albert Pike might be quoted to the same effect. Let one suffice. After explaining that 'these ceremonies have one general significance to every one of every faith who believes in God and the soul's immortality,' he proceeds: 'In no other way could Masonry possess its character of universality; that character which has ever been peculiar to it from its origin; and which enabled two kings, worshippers of different Deities, to sit together as Masters while the walls of the first temple arose.' Finally, we may cite the words of Rev. Joseph Fort Newton, which have the endorsement of the Grand Lodge of Iowa: 'While Masonry is theocratic in its faith and philosophy, it does not limit its conception of the Divine, much less insist upon any one name for "the Nameless One of a hundred names." Indeed, no feature of Masonry is more fascinating than its age-long quest of the Lost Word, the Ineffable Name; a quest that never tires, never tarries, knowing the while that every name is inadequate, and all words are but symbols of a Truth too great for words—every letter of the alphabet, in fact, having been evolved from some primeval sign or signal of the faith and hope of humanity. Thus Masonry, so far from limiting the thought of God, is evermore in search of a more satisfying and revealing vision of the meaning of the universe, now luminous and lovely, now dark and terrible; and it invites all men to unite in the quest:

'One in the freedom of the Truth,
One in the joy of paths untrod,
One in the soul's perennial Youth,
One in the larger thought of God.'

"Truly, the human consciousness of fellowship with the Eternal, under whatever name, may well hush all words, still more hush argument and anathema. Possession, not recognition, is the only thing important; and if it is not recognized, the fault must surely be, in large part, our own. Given the one great experience, and before long kindred spirits will join in the 'Universal Prayer of Alexander Pope, himself a Mason:

'Father of all! in every age,
In every clime adored,
By Saint, by Savage, and by Sage,
Jehovah, Jove, or Lord.'

"The second question, put briefly, is with reference to the adaptability of our rites when applied to adherents of Oriental religions. Here again we may

appeal to the settled and unquestioned practice of the United Grand Lodge of England. In response to a request for information addressed to him by the R. W. Grand Secretary, Sir Edward Letchworth, Grand Secretary of the English Grand Lodge, writes, under date of October 25, 1915:

'Adverting to your letter to me of the 11th instant, it has always been the practice of this Grand Lodge to permit Candidates for Freemasonry who are believers in a Supreme Being, but not in the Christian Religion, to be obligated upon the Sacred Book of their own Religion. Thus Jews are obligated on the Old Testament, Mohammedans on the Koran, Hindus on the Vedas, and Parsees on the Zendavesta.'

"On principle this must be the sound practice. It is indeed but a corollary of the proposition involved in the first question. Moreover the testimony of Masonic scholars is clear. The M. W. Grand Master has already quoted from Mackey's Masonic Jurisprudence. In another work Dr. Mackey says:

'Masonically the book of the law is that sacred book which is believed by the Mason of any particular religion to contain the revealed will of God; although technically among the Jews of the Torah, or Book of the Law, means only the Pentateuch or five books of Moses. Thus to the Christian Mason the Book of the Law is the Old and New Testaments; to the Jew the Old Testament; to the Mussulman the Koran; to the Brahmin, the Vedas; and to the Parsee the Zendavesta.'

"In the Entered Apprentice Lecture, as written by Albert Pike, he says:

'The Holy Bible, Square and Compass, are not only styled the Great Lights in Masonry, but they are also technically called the Furniture of the Lodge; and, as you have seen, it is held that there is no Lodge without them. This has sometimes been made a pretext for excluding Jews from our Lodges, because they cannot regard the New Testament as a holy book. The Bible is an indispensable part of the furniture of a Christian Lodge, only because it is the sacred book of the Christian religion. The Hebrew Pentateuch in a Hebrew Lodge, and the Koran in a Mohammedan one, belong on the Altar; and one of these, and the Square and Compass, properly understood, are the Great Lights by which a Mason must walk and work.

'The obligation of the candidate is always to be taken on the sacred book or books of his religion, that he may deem it more solemn and binding; and therefore it was that you were asked of what religion you were. We have no other concern with your religious creed.' (Morals and Dogma, 11.)

"Much more might be cited from Masonic writers of authority. But the practice of more than a century in the Grand Lodge of England and the principle of the thing require no other support.

"The committee would report that the conclusions of the M. W. Grand Master upon the two questions referred are, in its opinion, beyond controversy, being sustained by long precedent and usage, by the clearest deduction from the fundamental tenets of the fraternity, and by the concurrent testimony of Masonic scholars."

These unanswerable arguments deal fundamentally

with Symbolic Freemasonry. They are equally applicable to the Capital and Cryptic rites.

Templarism limits its membership to Christians; it makes no pretense to be universal; it lays no stress upon the doctrine of toleration; it is the special rite for the Christian Freemason to foregather with none except his brethren of like faith. This is the peculiar field which it magnificently fills.

How about the Ancient Accepted Scottish Rite?

Let us consider it from three viewpoints: that of history, of philosophy, of practice.

Historically, our Rite was brought to the Western Hemisphere by Etienne Morin. Most authorities tell us that he was a Jew; one or two say he was an Huguenot, and they make a strong argument.

Morin deputed Henry Andrew Franchen, a protestant. Franchen founded the first body of the Rite upon the continent of America in Albany, N. Y., in 1767.

In 1783, before there was such a thing as a Supreme Council, Franchen fortunately prepared, in his own handwriting, a Register in which he inscribed the ritual of all the degrees of the Rite of Perfection from the 4th to the 25th inclusive. This Rite of Perfection was a progenitor of the Ancient Accepted Scottish Rite. By great good fortune, that Register is now in our Archives, and there is no question of its authenticity. In the rituals of these degrees, there is not a word or a sentiment which departs from that basic principle of Symbolic Freemasonry which has just been discussed. Each degree, including the Eighteenth, could be taken by a Jew, Mohammedan, Buddhist, Christian or any other monotheist without offence, mental reservation or equivocation. Page 274 of this Register contains a "Form of the obligation taken by Israelites in all the Degrees from the 15th." Franchen expressly states that the 18° contained no obligation.

Franchen deputed Moses Michael Hays, a Jew.

Hays deputed Barend Moses Spitzer, also a Jew. Spitzer deputed John Mitchell, a Protestant.

Dalcho, the original Lieut. Grand Commander of the Southern Supreme Council, became Sov. Grand Commander in 1816. He then was a deacon, and in 1818 became a priest of the Episcopal Church.

Mitchell and Dalcho, with their associates, in 1801, crystallized the Ancient Accepted Scottish Rite by organizing in that year and the next the oldest Supreme Council in the world, now the Southern Jurisdiction of the United States. Of the eleven founders of the Supreme Council, in 1801 and 1802, three were Jews and eight were Christians. Three of the latter were Roman Catholics. One of the Jews was the Treasurer-General, Emanuel de la Motta.

De la Motta, in 1813, founded the Northern Supreme Council. Its Sovereign Grand Commander was Tompkins, a Christian. Its Lieut. Grand Commander was Sampson Simson, an orthodox Jew. Simson became Sov. Grand Commander in 1825, and was succeeded by Gourgas in 1832. Among the other organization members of the Northern Supreme Council was Peixotto, also a Jew.

Concerning the rituals of that day, De la Motta, our founder, said (September 5, 1814):

"Can the gentlemen composing this committee of Mr.

Cerneau's Association mean to impeach my character, or that of the gentlemen alluded to? They dare not. Or is it in consequence of our being Israelites? If so, it is another strong corroborative proof, not only of their total want of information of the Sublime Degrees, but in fact of the whole system of Masonry.

"What are the first principles requisite to qualify a candidate for admission into the first degree? Is it not the belief in the existence of a Supreme Being? Does not a Hebrew manifest such faith? Is not everything whatever relative to religion and politics prohibited in our lodges? Does it require more than that a man should possess that belief, and enjoy a good moral character, to enable him to the benefit of Masonry?"

"Is there a path where the foot of civilized man has traversed, that Masonic institutions are not established and its benefits extended to all believers in a Supreme Deity without its being confined to any particular sect? I call upon them (Mr. Cerneau and his Society), to produce, if they can, one single instance in any one degree of Masonry, which disfranchises a Hebrew from enjoying every privilege granted to any other sect.

"Were I at liberty fully to explain myself, it being impossible to say into whose hands this may fall, I would lead them through each degree, particularly the *Rose Croix* and the *Royal Secret*, and point out whether a Hebrew is not as much entitled as a Christian Brother or any other persuasion * * *"

The Constitutions of 1786, in Article Fifth, expressly provide for non-Christian members of the Supreme Council; and they do this both in the French Version which we have adopted as the standard, and the Latin Version which the Southern Jurisdiction has adopted as the standard.

Inasmuch as our obligations require as to regard these Constitutions as the fundamental law of the Scottish Rite, their provisions are important in this connection.

The French Version reads, in part, according to our translation:

"Each Supreme Council is to be composed of nine Inspectors General, at least five of whom must profess the Christian religion."

The Latin Version reads, in part, as translated by the Southern Supreme Council:

"Every Supreme Council will consist of nine Inspectors General, of the 33rd degree; of whom at least four ought to profess the prevailing religion."

The number of Inspectors General has been changed by both of these Supreme Councils. No amendment has been made, however, by either of the last phrase.

We need go no further to demonstrate that beyond any controversy the Ancient Accepted Scottish Rite, from an historical viewpoint, is not confined to Christians.

That the philosophy of the Scottish Rite is the same as that of symbolic Freemasonry in this respect is conclusively demonstrated by our present Nineteenth and Twenty-ninth Degrees. This is substantiated by scattered phrases in other degrees as, for instance, the Twentieth Degree. Be it remembered in this connection that the Christian doctrinal and dogmatic inter-

polations in our present Eighteenth Degree were inserted into our ritual partly in 1860, and the balance in 1870. *These were innovations in the body of our Rite.* That is a strong statement, but the proof is incontrovertible. The greatest innovation was the formal action of the Supreme Council in 1845, providing that none but Christians should be proposed for the Seventeenth, Eighteenth, Thirtieth, Thirty-first and Thirty-second Degrees. (July 16, 1845.) We have long since nullified that action.

The innovations in the Gourgas-Yates recast of the Eighteenth degree, supplemented by amendments of Carson, have given us today a ritual distinctly offensive to as earnest, honest, God-fearing men as any among our membership. Moreover, it is not a Jewish question. The present Eighteenth Degree ritual, interpreted literally, would exclude from membership in any degree above the Seventeenth more than one present active Member of our Council, one of them a Doctor of Divinity; for, in words, it is expressly not only Christian but Trinitarian. The Universalist or Unitarian, in order to take the degree with a clear conscience, must give to it an interpretation greatly different from that intended by Yates, later emphasized by Carson.

You are reminded that Grand Commander Drummond, five years after the adoption of the present ritual of the Eighteenth Degree, said:

"It should be remembered that we exclude nobody on account of his religious belief."

McClenachan, in his "Book of the Ancient Accepted Scottish Rite of Freemasonry, said:

"There are a number of Rose Croix degrees differing in a measure from each other in the work and in their teachings. The Alchemical or Hermetic Masons taught a different degree in all respects from the so-called Christian Rose Croix; and they again a different one from the Universal, tolerant, and more acceptable grade. The following words of one of the most eminent students of Masonry, and an ardent admirer of the A. and A. Rite, may be quoted here:

"If anywhere brethren of a particular religious belief have been excluded from this degree, it merely shows how gravely the plans and purposes of Masonry may be misunderstood; for whenever the door of any one degree is closed against him who believes in one God and the soul's immortality, on account of the other tenets of his faith, that degree is no longer Masonry, which is universal, but some other thing, that is exclusive, and accordingly intolerant. Each degree erects a platform on which the Israelite, the Mohammedan, and the Christian may stand side by side and hand in hand, as brethren. Whatever your religion, your birth-place, or your language, you are among brethren. One language spoken in common, the language of the Scottish Rite of Masonry, which speaks directly to the heart."

Add to this the provisions of Article 46, Section 2, of our Constitutions, and it is clear that from the philosophical and practical viewpoints, our Rite is not sectarian. It requires nothing of religious or theological assertion on the part of the candidate other than that required by the symbolic lodge, viz.: monotheism. (See 1926 N.M.J. 29 and 64.)

Thus and thus only can we adhere to the ancient ritual of the Twenty-ninth Degree:

"Masonry is the handmaid of religion. The Brahmin, the Jew, the Mohametan, the Catholic, the Protestant—each professing his peculiar religion, sanctioned by the laws, by time, and by climate—may retain their faith, and yet may be Masons. Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions."

This is used today exactly as given except for the clause about laws, time and climate. It is also greatly amplified on the theory of toleration. The Prologue of today in this degree asserts:

"Masonic toleration is respect for the opinions of others. No one man, no one church, no one religion has a monopoly of truth. We may and should be true and faithful to our own opinions, but we should extend to the opinions of others the same respect we demand for our own."

Thus, and thus only, can we furnish to the world at large a common bond upon which all civilized mankind may unite.

Thus, and thus only, can we maintain that basis for union which Jesus Christ himself proclaimed to the world. He gave us a common prayer. It contains no restrictive clauses. By it, all monotheists may address "Our Father." And again:

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself."—Matthew 22:37-39.

This is the only creed which the Scottish Rite requires of its epopts. Each Brother may build thereon the theology, the religion, which his reason, his faith, his conscience, dictates.

Please do not misunderstand the recommendation hereby made that the Committee on Rituals and Ritualistic Matters consider this subject in connection with our rituals. Behind it, there is no thought of a change in the Exemplar of the Eighteenth Degree or any other, much less a change in the lesson, spirit or symbolism of any degree. What is recommended is the deletion of such doctrinal and dogmatic assertions as violate the promise which each one of us has made either personally or vicariously in the Nineteenth Degree.

It is a perfectly simple matter to teach Faith, Hope, and Charity; to teach the new Law—the Law of Love; to teach them by allegory and symbolism drawn from the life, death, and resurrection of Jesus of Nazareth, without being intolerant of or offensive to those who are not Trinitarian Christians. The spirit of today's degree can be retained and still return, by simple changes, to the fundamental toleration basic in Freemasonry, and to be found in the ritual of our forebears, the founders of the Scottish Rite. Then, and then only, can we make our Eighteenth Degree consistent with our Twenty-ninth and some others. At present, they clash like clanging cymbals. They are utterly inconsistent and irreconcilable. We can be both tolerant and consistent and still teach to our votaries the lessons by which Jesus of Nazareth sought to teach mankind how to build the third Temple, the spiritual Temple, in the hearts and minds of men.

This is entirely apart from the question of whether any person shall or shall not be admitted to any Body of our Rite if he is not wanted as a member of the family of that Body. That question is not pertinent to this discussion. The contention herein made is merely that a limitation in our organic law or ritual to any one creed, in the face of millions of conscientious worshippers of God of other creeds, is inconsistent with the history, philosophy and practice of the Scottish Rite."

Masonry—Some Ideals and Fundamentals

By JESSE E. AMES, P.G.H.P. (Massachusetts)

Every applicant for Masonic degrees should know that a great Fraternity, coming down to us from a time when history was not written, and numbering millions and known throughout the civilized world, must be sustained by a fundamental, dominating purpose. And it ought to dominate in the lessons he will receive and the associations he will make among his brethren thereafter.

Masonry, ideally and fundamentally, has come to us from centuries of unknown antiquity; there have been eras known and unknown, through which it has survived. The past two hundred years has been the era of ritual presentation, to the point of dominance in the minds of the initiates, over all else.

With the development of the Speculative era following 1717, the initiation grew into more of a ceremonial. The old usages, customs, symbols, tokens and landmarks, heritages of the olden time, were preserved, and clothed with a ritual, at first by reading or reciting lessons, but later presented through impersonation and

dramatization. In a short time there were not merely three, but more than a hundred degrees or variations clamoring for recognition.

The amplification and increased prominence of ceremonial work, was the natural result of the evolution from Operative to Speculative, yet following the systemization and revision, as well as the elimination of many of these degrees, the accepted ceremonials as a result became greatly augmented, and have had an influence in the production in our time, of a characteristic Mason unknown in the Operative days.

These lessons; these old landmarks; legacies of the past, which we may term the lore of our forefathers, now imparted in a modern way and language, are the Alpha and Omega of all the Masonry, generally speaking, that our initiates now envision or obtain. The more degrees the more of a Mason. They do not contemplate any foundation to the structure, as they ascend to the highest story in the building. This is the era that has produced the kind of a Mason who seeks ad-

mission to the Fraternity because he sees an organization of high character, and believes it to be a good thing for him to be identified with it—so he joins. His object is purely personal advantage, and that he has become a stone in the structure means little to him.

If there is one thing in this country in which we outstrip all competition, it is our custom of appraising all things by quantity. It is a national trait. We never consider values enough on any other basis—the exceptions prove the rule. We must confess that we do feel a glow of satisfaction in the reading of thrifty financial reports, but chiefly our numerical statistics continue to be the yardstick by which we measure our growth. Any other basis does not seem to be considered worth while to be presented. It is easy to add and multiply numbers and assume all the rest, and for a long time we have enjoyed the multiplication table.

Should we examine into the activities of earlier days, and compare them with recent times, we would have an uncomfortable feeling, which we do not voice, that while we have hundreds of times as many Masons enrolled, and have funds and equipment undreamed of in the early times, yet our activity and energy and co-operation and association have not kept pace with it.

It is human to grow soft and relax when prosperity seems constantly flowing to us.

In Masonry, and in many other things as well, we may remark in passing, a comparatively few carry on, and it may well be so, as is told to us, that the losses of 20% or more of our membership, does not mean the loss of 20% or more of our life and stability, but it is well to weigh this:—are we 100% strong in the remaining 80%. Then too, death and advancing years take their toll from all alike.

Our greatest loss, and it is to be the serious one ahead of us, is in morale:—in our spirit, our confidence and our enthusiasm; this has suffered more than 20% and is cumulative.

He who foresees a quick recovery in activity and

prosperity in Masonic affairs, just by waiting and hoping and drifting, will do well to raise his head out of the sand, and ask himself if it is not imperative for us to rebuild now.

Is there anything lacking in our method of the recent past? Is the accession of numbers to be our sole reliance and object? Or is it time to spread the atmosphere of earlier days about us?

It is told to us that the depression is entirely the trouble. Of course it has aggravated it, but is it not so, that the reaction in Masonry had gathered such volume all over the country that the unprecedented gains of but a few years previous had not only been wiped out, but grand jurisdictions all over the country were showing serious losses, long before the depression in business began.

There seems not to be much doubt of one thing: that we shall continue to drop in membership substantially each year until we arrive back to the conditions of those earlier days, when for the most part all members were active, interested Masons. We will get there surely and unerringly, and there the downward course will surely stop.

It ought not to drift that far, somewhere along the road there should arise an awakening of the absolute necessity of action. It is not altogether too late to begin with the thousands we still have with us who have never yet thought of themselves as Masons except to pay dues and sometimes acknowledging themselves as such.

The fundamental attraction of the old Masonry was the association and co-operation. There was a mystery and a charm and a genuineness and a wealth of history which is receding as a thin haze in the far distance. It was that which builded it in the olden time.

Shall we forget it, or shall we cherish it, or shall we again rebuild on a quantity basis?

THE NATION

By HARRY BOTSFORD

*Not mighty streams nor leagues of land,
Not fertile fields nor wealth of mines,
Not cannons deep nor mountains grand
On which the sun embracing shines,
Nor gold in spate;
Not marble halls with stately domes,
Where legislators meet, and then
Pack added laws in pond'rous tomes—
Not all of these, but virile men
Can make a state.*

*Not affluence nor hoarded wealth,
Not eloquence nor specious words,
Not intellect nor fame nor health,
Not magic brush nor music's chords,
Nor skill of pen;
Not all of these, except there be
The will to serve and sacrifice,
The power to keep the spirit free
From foolish lust of sordid prize,
Can make us men.*

*A nation builds as men are built,
Through travail and through mortal
stress;
By tears that flow and blood that's spilt,
For only sacrifice can bless
And raise again
Our high ideals, by failure wrecked;
A nation grows as manhood gives
Thereto its service and respect;
A nation, like God's kingdom, lives
In hearts of men.*



FEBRUARY ANNIVERSARIES

Benjamin Franklin, Governor of Pennsylvania (1785-88) and 1st U. S. Postmaster General, was initiated in St. John's Lodge Philadelphia, in February, 1731.

Dr. John T. Desaguliers, 3rd Grand Master of the Grand Lodge of England (1719), died at London, February 29, 1744.

William Henry, Duke of Gloucester, brother of King George III of England, was initiated in Royal Lodge No. 313 (later known as Royal Alpha Lodge No. 16), February 16, 1766.

Gen. Jose de San Martin, great South American liberator who established the Republic of Peru, was born at Yapeyu, Argentina, February 25, 1778, and in 1812 affiliated with Lodge "Lautaro," Buenos Aires.

Christopher Gore, Governor of Massachusetts (1809) and later U. S. Senator from that state, became a member of Massachusetts Lodge at Boston, February 13, 1781.

George Walton, Governor of Georgia (1779-1789) and later U. S. Senator from that state, died near Augusta, February 2, 1804. He was a member of Solomon's Lodge No. 1, Savannah.

Ansel Biggs, 1st Governor of Iowa (1847-51) and one of the founders of Nebraska Lodge No. 1, Bellevue, Nebr., was born in Vermont, February 3, 1806.

Gen. Winfield Scott Hancock, a member of Hutchinson Commandery No. 32, K.T., Norristown, Pa., was born in Montgomery County, Pa., February 14, 1824, and died on Governor's Island, N. Y., February 9, 1886.

Maj. Gen. John A. Logan who served in both the Mexican and Civil Wars and was for many years U. S. Senator from Illinois, was born at Murphysboro, Ill., February 9, 1826, and was a member of both York and Scottish Rites.

John C. Breckinridge, 14th U. S. Vice President (1857-61), petitioned Des Moines Lodge, Burlington, Iowa, February 7, 1842, and received the degrees later in the year.

James Buchanan, 15th U. S. President and a member of Lodge No. 43, Lancaster, Pa., assisted in dedicating Masonically the equestrian statue of George Washington in Washington

Circle of the National Capital, February 22, 1860.

Allen B. Wilson, American inventor, became a member of Harmony Lodge No. 42, Waterbury, Conn., February 2, 1865.

Henry R. Rathbone, Congressman from Illinois (1923-28), was born at Washington, D. C., February 12, 1870, and was a member of the York and Scottish Rites, and Mystic Shrine. His parents were the guests of Abraham Lincoln in the presidential box at Ford's Theater on the night the Great Emancipator was assassinated.

Henry M. Hoyt, Governor of Pennsylvania (1879-83), became an honorary member of Lodge No. 61, Wilkes-Barre, Pa., February 15, 1875.

The Earl of Kintore, Governor of South Australia (1889-95), became an Active Member of the Supreme Council of Scotland, February 25, 1879, later serving as Grand Commander from 1893 to 1929.

Dr. William F. Kuhn, Grand Master of Missouri (1903) and a prominent member of both York and Scottish Rites, was exalted in Lafayette Chapter No. 60, R.A.M., Bellefontaine, Ohio, in February, 1882.

Gen. Nelson A. Miles distinguished Army officer, was raised in Southern California Lodge No. 278, Los Angeles, February 20, 1888, and was a member of the Scottish Rite Bodies at Washington, D. C.

Philip S. Malcom, Grand Prior of the Southern Supreme Council, received the 33rd degree, February 14, 1891. His death occurred at Portland, Ore., February 1, 1929.

Rear Admiral Robert E. Peary, Arctic explorer, was initiated in Kane Lodge No. 454, New York City, February 4, 1896, being passed to the Degree of Fellowcraft February 18, 1896. His death occurred at Washington, D. C., February 20, 1920.

Chauncey M. Depew, U. S. Senator from New York (1899-1911), received the Scottish Rite Degrees (4°-32°) at New York City, February 17, 1896.

William Jennings Bryan, Secretary of State in the Wilson Cabinet, was passed in Lincoln (Nebr.) Lodge No. 19, February 11, 1902.

Admiral Winfield S. Schley became a member of Albert Pike Consistory,

Washington, D. C., February 10, 1903. In 1907 he received the 33rd Degree.

Gen. Lew Wallace, Governor of New Mexico Territory (1878-81) and later U. S. Minister to Turkey, died at Crawfordsville, Ind., February 15, 1905. He was a member of Fountain Lodge No. 60, Covington, Ind.

LIVING BRETHREN

George H. Hodges former Governor of Kansas and a 33rd degree member of the Southern Jurisdiction, was born at Orion, Wis., February 6, 1866.

Charles Rann Kennedy noted actor and playwright, was born in Derby, Eng., February 14, 1871, and is a 33rd degree member of the Northern Jurisdiction.

Admiral Sir Lionel Halsey comptroller and treasurer to the Prince of Wales and Provincial Grand Master for Hertfordshire, was born in London, February 26, 1872, and on February 11, 1921 became a member of United Rose Croix Chapter No. 169 in that city.

Ross S. Sterling former Governor of Texas and a member of the Scottish Rite at Houston, was born at Anahuac, Texas, February 11, 1875.

Alvin T. Fuller, former Governor of Massachusetts was born at Boston, February 27, 1878, and is a 33rd degree member of the Northern Jurisdiction.

William T. Morris, former Deputy in West Virginia of the Southern Supreme Council, was born at Wheeling, February 26, 1880.

John C. B. Ehringhaus, Governor of North Carolina, was born at Elizabeth City, N. C., February 5, 1882, and is a member of the York Rite and Shrine.

F. Trubee Davison, former Assistant Secretary of War under Presidents Coolidge and Hoover, was born in New York City, February 7, 1896, and is an Active Member of the Grand Council, Order of DeMolay.

Clarence M. Dunbar, Past Imperial Potentate of the Mystic Shrine (1927-28), was knighted in Bristol Commandery No. 29, Attleboro, Mass., February 1, 1902.

John E. Erickson, former overnor of Montana affiliated with Kalispell (Mont.) Lodge No. 42, February 4, 1909.

Alexander B. Steuart, former Deputy in Northern Florida of the Southern Supreme Council, was initiated in Journeyman Lodge No. 8, Edinburgh, Scotland, February 10, 1910, two weeks later being passed to the degree of Fellowcraft.

Edward R. Wright, former Deputy in New Mexico of the Southern Supreme Council, affiliated with the Santa Fe Scottish Rite Bodies, February 7, 1913.

William Wallace Youngson, D.D., former Chaplain of the Southern Supreme Council, affiliated with the Scottish Rite at Portland, Ore., February 10, 1914.

Norman S. Chase, former Governor of Rhode Island, was initiated in Corinthian Lodge No. 27, Providence, February 13, 1917.

Joseph S. McIntyre, who recently resigned as Active Member in Missouri of the Southern Supreme Council, became a member of Hiram Council No. 1, R. & S.M., St. Louis, February 2, 1921.

The Duke of York Provincial Grand Master for Middlesex, became a member of the United Grand Lodge of England, February 11, 1921.

George E. Akerson, former personal secretary to President Hoover, received the 32nd degree at Minneapolis, Minn., February 27, 1929.

Walter H. Newton, U. S. Representative from Minnesota, resigning to become secretary to President Hoover, received the 32nd degree at Minneapolis, Minn., February 27, 1929.

FREDERICK H. BRIGGS

Funeral services for Frederick H. Briggs, 69, president and trustee of the Boston Penny Savings Bank and president of the Oliver L. Briggs & Son Company, who died unexpectedly Tuesday night, Feb. 25, at his home, 449 Beacon Street, Boston, were held in Trinity Church at 2:30 p.m. the following Saturday. The Rev. William E. Gardner, assistant rector, officiated.

He was born in Boston in 1866, attended Chauncy Hall with the class of '84 and was graduated from Brown University in 1889. He then became associated with his father, Oliver L. Briggs, billiard and pool table manufacturer. At the latter's death in 1910 he became president of the company.

For 30 years he was chairman of the relief committee of the Massachusetts Charitable Mechanics Association and treasurer of the Educational Foundation of the National League of Masonic Clubs. A golf enthusiast, he was the founder and first president of the Sharon Country

Club 30 years ago. President since 1924 of the Penny Savings Bank, he contributed much toward that institution's growth. He had also been president of the Savings Bank Officers Club.

Last October, he and Mrs. Briggs, the former Ada L. Langley, whom he married in Boston in 1891, and who survives him, returned from a 17,000 mile, 31-day air journey in South America, the first persons ever to buy a round-trip ticket of such length from Pan-American Airways.

He was one of the best-known Masons in Massachusetts, a 32d degree Mason, grand commander of Knights Templars of Massachusetts and Rhode Island, past master of Joseph Warren lodge, past high priest of St. Andrew's Royal Arch chapter and past commander of Boston Commandery, K. T. He was also Wambalaski or Chief White Eagle of the Sioux Indians, the title being conferred on him in 1931 when he led Templars on an excursion and convention in the Middle West.

FREEMASONS' ADDRESS TO THE KING

At an Especial Grand Lodge at Freemasons' Hall, London, England, Feb. 12, 1936, a loyal and dutiful address to the King was voted and resolutions were passed expressing sympathy with Queen Mary and with the Grand Master, the Duke of Connaught.

A meeting of Grand Chapter was also held, when the Earl of Harewood, Pro Grand Master, and General Sir Francis Davies, Deputy Grand Master, were installed in their respective offices in Grand Chapter.

SAMUEL P. COCHRAN PASSES

Samuel Poyntz Cochran, 33°, past lieutenant grand commander and emeritus member of the Supreme Council of the Scottish Rite, Southern Jurisdiction, passed away at his home in Dallas, Tex., February 11, 1936, at the age of eighty years and five months. He had been in ill health for nearly three years, and for the past two years, had practically retired from his many civic, charitable, business, and fraternal activities.

Born at Lexington, Ky., September 11, 1855, and graduating in the Covington High School in 1873, he entered the insurance field in 1874, in Kentucky. Settling in Dallas in 1881, in the insurance business, he later became a partner in an insurance agency of Trezevant and Cochran, in a territory that embraced the States of Texas, Arkansas, Louisiana, Oklahoma, and New Mexico. He was

actively engaged in the insurance business for nearly 60 years.

He was made a Mason in Golden Rule Lodge No. 345 at Covington, in 1880. Active in all its branches, he perhaps filled more positions of trust and responsibility in the Masonic fraternity than any other one person in the southwest section of the country.

Among the more notable official positions held by Mr. Cochran in Texas were the following: Grand Master of the Grand Lodge, Grand High Priest of the Grand Royal Arch Chapter, Grand Master of the Grand Council, Royal and Select Masters, and Grand Commander of the Grand Commandery, Knights Templar. Mr. Cochran received the Scottish Rite Degrees in the Bodies at Dallas and Galveston, Tex., in 1898. In 1902, he was elected Wise Master of the Lone Star Chapter of the Rose Croix at Dallas. In October of the previous year, he was elected a Knight Commander of the Court of Honour, and in 1903, was advanced to the 33d Degree, or honorary membership in the Supreme Council of the Rite. On October 21, 1914, he was crowned an Active Member and became Inspector General in Texas of the Southern Supreme Council, which position he held until October, 1935, when, at his own request, he retired from active service and became an Emeritus Member.

During his twenty-four years' membership in the Supreme Council, Mr. Cochran served successively as its grand master of ceremonies, grand orator, grand chancellor, grand prior, and lieutenant grand commander. Appointed by the supreme councils of Greece, France, and Chile, he served for many years as their representative near the Southern Supreme Council.

Other affiliations were: Grand Patron of the Grand Chapter, Order of the Eastern Star, in Texas; Grand Sovereign, Grand Imperial Council; Red Cross of Constantine, U. S. A.; Past Member in Texas of the Grand Council, Order of DeMolay; President, Texas Society, Sons of the American Revolution; Member of the Order of the Sons of the Revolution; President, Board of Directors, Home for Aged Masons, 1906 to 1916; member of Organization Committee (1920) and President, Board of Trustees, Shriners Hospital for Crippled Children, 1921 to 1934.

Mr. Cochran was president of the Mutual Building Association of Dallas since 1881; Director, American Exchange National Bank, Dallas Railway and Terminal Company; and also a member of various social clubs in the City of Dallas.

FOUR MASONIC BODIES MEET IN WASHINGTON

The meetings of four national Masonic organizations in Washington, D. C., were held February 20-22, 1936.

Two sessions and an annual dinner by the Grand Masters' Conference at the New Willard Hotel, 14th and Pennsylvania Ave., N.W., Time: first session—9:30 a.m., Thursday, February 20; second session—9:30 a.m., Friday, February 21; dinner hour—7:00 p.m., Thursday, February 20.

Two sessions were held by the Masonic Service Association at the Raleigh Hotel, 12th and Pennsylvania Ave. N.W., on Friday, February 21. Time: 2:00 p.m. and 7:30 p.m.

The Grand Secretaries' Conference opened at 5:00 p.m., February 21, was followed by a dinner and an evening session at the Raleigh Hotel.

The Board of Directors of the George Washington Memorial Association opened its conference at 10 o'clock, Saturday morning, February 22, in the Memorial Temple at Alexandria, Va.

JOHN R. POPE, ARCHITECT

The Andrew W. Mellon Educational and Charitable Trust, through its trustees, has selected John Russell Pope of New York as the architect for a monumental structure to be built in the National Capital. When completed, it will be the gallery for the paintings which Bro. Mellon has collected over a period of many years, and which he presents as the nucleus of a great national collection.

Sites for the new National Gallery of Art have been under consideration for some time, but no decision has been reached.

An internationally known architect, Mr. Pope is now in charge of the additions to the British Museum and is associate architect for the extension of the Tate Gallery in London. Among the structures in the United States for which he was either architect or associate architect are the Theodore Roosevelt Memorial Hall, extensions of the Metropolitan Museum of Art, the American Museum of Natural History, and the Frick Gallery, all of New York City. He also designed and planned the extensions of the Baltimore Museum of Art now being constructed, and is architect of the proposed extensions of another monumental structure, in Baltimore, known as the Walters Gallery.

Two magnificent structures in the National Capital of which Mr. Pope was the designer are the House of the Temple on Sixteenth Street, which was completed for the Supreme Council of

the Scottish Rite, Southern Jurisdiction, in 1915, and the new Archives Building, on the triangle bounded by Pennsylvania and Constitution Avenues, and Ninth Street. The Temple is one of the first ten monumental buildings in the United States.

SIR RICHARD BEALE COLVIN

Brig. Gen. Sir Richard Beale Colvin, Grand Master of the Provincial Grand Lodge of Essex, Eng., since 1929, passed away January 17, 1936, at the age of seventy-nine.

He was initiated in Isaac Newton University Lodge No. 859, Cambridge, in 1875, and later became affiliated in all branches of the Masonic Fraternity. He was a captain and a major during the outbreak of war in South Africa, and in the World War, he was Area Commandant in France in 1917. He served in Parliament from 1917 to 1923, when he retired from public life.

KING AND THE CRAFT

Much doubt seems to exist as to the relation which the King of England will choose to bear toward Freemasonry in view of his recent ascension to the throne. He became a member of the fraternity in 1919; was Master of Household Brigade Lodge; invested as Senior Grand Warden of the Grand Lodge of England in 1922; and has been Provisional Grand Master of the Provincial Grand Lodge of Surrey since 1924. The King has also been the head of the Royal Arch Degree in Surrey since 1930, and is now Master of a Surrey Lodge. He is also a 33rd Degree Mason and Honorary Member of the Supreme Council of England; it was expected that he would be installed Grand Master Mason of the Grand Lodge of Scotland next November (1936) at its bicentenary.

Should the King follow the precedent of King George IV, he will resign his various Masonic affiliations and assume the relation of "Grand Patron" toward the English Craft. Should he choose to follow the position of his grandfather, Edward VII, he will take the title of "Protector of the Order." The King is already "Patron" of Scottish Freemasonry. Whatever title the King assumes toward the Craft, it should be remembered that both George IV and Edward VII were once Grand Masters of English Masonry, the former of the "Moderns," and the latter of the United Grand Lodge of England; whereas, the present King is the Provincial Grand Master of a Provincial Grand Lodge which is subordinate to the United Grand Lodge. There appears to be no firmly es-

tablished regulation to be followed, nor need precedent necessarily govern the action of the King in the matter of his resigning from offices of the Masonic fraternity. However, the feeling has seemed to exist in the minds of English sovereigns that they should not have an active official participation in an organization that might detract from matters of state.

OLDEST LODGE WEST OF ALLEGHANIES

Lodge No. 45 of Pittsburgh, Pa., the oldest Masonic organization west of the Alleghanies, celebrated its 150th anniversary during the two days of January 5 and 6, 1936. More than 500 members of the Craft were present at the opening meeting on the 5th held in the Masonic Temple, Oakland, Pa., and more than 3,500 assembled in Syria Mosque for the celebration on the 6th.

Among the speakers at the first meeting were Messrs. William L. R. Haines, Master of the Lodge, William Brhm, acting Grand Master of Masons in the State of Pennsylvania, William D. Mellroy, District Deputy Grand Master, John A. Lathwood, Grand Warden of the Grand Lodge of Pennsylvania, and Albert Pafenbach, Past Master.

The principal speaker at the meeting held in Syria Mosque was Mr. Robert V. Fletcher, former attorney general of the state.

Warranted on December 27, 1785, the Lodge had nine members; today there are 955. During the 150 years of its existence, the Lodge has initiated a total of 2,621 candidates for the Masonic Degrees.

REPORT OF THE EXECUTIVE COMMISSION OF THE MASONIC SERVICE ASSOCIATION OF THE UNITED STATES

The following report from the Executive Secretary of the Masonic Service Association covers the period from February 1, 1935, to January 31, 1936. Brethren:

Herewith your executive commission reports the labors of the Association for the preceeding twelve months.

This seventeenth annual meeting should be a very happy occasion, since we have only encouragement to report, new members joined and joining, constructive work, increased assets and, we believe, many new friends.

NECROLOGY

During this preceeding twelve months, as always, alas, many good brethren and true who were dear to our hearts have gone to the great white lodge above. Three losses in particular seem irreparable. In June, M. W. Louis Block of Iowa went to

his reward, leaving the round table of fraternal correspondents, the Masonic press, his Grand Lodge, the Supreme Council of the Scottish Rite, bereft of a tireless worker and inspiring and constructive writer—and the Association lost a firm friend.

Early in July, Lord Amphill, Pro Grand Master of the United Grand Lodge of England, passed on. His leadership had been remarkable, his fellowship of the highest quality, his constructive work world wide in extent.

In September, Fred Clement Schramm, Past Grand Master in Utah, and member of the Supreme Council of the Scottish Rite, left us. His influence in the nation was wide; in his state, extraordinary. Few men have been more popular—none have been more beloved.

MEETINGS

The executive commission met immediately following the adjournment of the sixteenth annual meeting, on February 21, 1935.

During the year no question arose requiring a meeting of either commission or executive committee, all matters requiring consultation being handled by mail or telegrams.

MEMBERSHIP

During the year the Grand Jurisdictions of Virginia and Montana joined this Association. Herewith we extend the right hand of fellowship to our brethren of the old dominion and the great western state.

For the fifth time we chronicle the glad fact that no member grand jurisdiction has withdrawn.

In several grand jurisdictions leaders are considering joining. Several grand masters have enthusiastically promised recommendations. Two grand jurisdictions have committees at work, to report to their next annual. We confidently expect to be able to report more new members at this time next year.

FINANCES

Copies of the financial statements showing assets, receipts, disbursements, deposits, amounts on hand as of January 31, 1936, are available to delegates from member grand jurisdictions. All expenditures are supported by vouchers. A brother certified public accountant has certified to the correctness of the bank books, vouchers, cancelled checks, bank statements and books of the Association, and signed the statement of itemized expenses and classifications of expenditures. *The Association has no liabilities whatever.* The reserve fund has been substantially increased. Delegates will recall that this fund was set up to carry the spread be-

tween payments from member grand jurisdictions, and to provide for the immediate setting up of relief machinery should the call come. The executive commission repeats that it is unalterably opposed to this Association borrowing at any time—Except From Itself. The reserve fund makes this possible. Not only do we commend the expenditure of our funds as wise and conservative, but we believe that the work accomplished reflects wisdom, foresight and careful planning, and is large in proportion to the amount disbursed.

RELIEF

No calls were made on the Association during the year for relief, but three offers of service were made.

DIGEST AND PROGRAMS

The Digests of Masonic information, showing national trends, national practices and contrasting methods of the several grand jurisdictions, are now of such proved value and interest that it seems idle here to commend them to the delegates.

Since the sixteenth annual meeting two reports, four Digests, one Masonic play, and two lodge program have been issued. These are, in order of mailing: Report of the Executive Commission, for the year ending January 31, 1935. Report of the constitution and by-laws, showing changes made at the Sixteenth Annual Meeting. Digest of Officers, Representatives, Titles, Elections, Meetings and Meeting Places, etc., of the Forty-Nine Grand Lodges. Digest of Powers of Grand Masters . . . Masonic play in two acts. "What's Your Score?" Two Masonic entertainments of instructive character. Digest of Consolidation of Lodges. Digest of Famous American Lodges.

All Digests, programs, plays, etc., are distributed to grand masters, deputy grand masters, grand secretaries, and a list of friends and Masonic leaders. Authorities in member grand jurisdictions, of course, are given full permission to use, reprint, issue to their lodges. In addition, many write for copies for their personal use. It is the custom of the Association to sell such copies at cost—sixty cents for a single copy, fifty cents each for several copies, plus postage. In this way the information reaches many who might not otherwise have it, and without an additional charge on the Association's funds, heavier than they would bear. Eighteen hundred Digests, plays, programs, etc., are in stock.

SHORT TALK BULLETINS

The manuscripts of the twelve short talk Bulletins issued since the report

made in 1935 were all submitted to the chairman of the commission prior to publication. These bulletins bear the following titles and dates: March, 1935, The Ancient Square; April, 1935, Three Principal Rounds; May, 1935, Pot of Incense; June, 1935, Hour Glass and Scythe; July, 1935, Jurisdictional Contracts; August, 1935, Old Romance; September, 1935, Two Pillars; October, 1935, Grand Masters' Powers; November, 1935, Universality; December, 1935, Clandestine; January, 1936, Baltimore Convention, 1843; February, 1936, Albert Gallatin Mackey.

Every executive commission in the history of this Association has believed that each individual grand jurisdiction prospers in proportion as all prosper. An informed Craft is reflected in an informed grand lodge. The use of these Short Talk Bulletins in the Masonic press inevitably must convey a large amount of authentic Masonic information which readers otherwise would not have. The Association is the largest single contributor to the Masonic press, giving these Bulletins gladly to its friends in the Masonic publication world, asking only that copyright notice and credit be carried at the head of each bulletin reprinted. Inventory of the stock of Short Talk Bulletins shows 52,000 on hand. The sale steadily increases; individual bulletins at ten cents each, the "bargain packages" at twenty-five for a dollar, and ninety for three dollars. As usual, the bulletins have been sent to the master or secretary of every constituent lodge of member grand jurisdictions, to all grand masters, deputy grand masters, grand secretaries and a special list of leaders and friends, to the Masonic press and to paid subscribers.

These and other material sent out by the Association have been used in thirty-seven Masonic journals.

M. S. A. ENCYCLOPEDIA

The executive secretary made a careful survey of the M. S. of the Encyclopedia, and from the results, a complete report to this commission. It is too long for inclusion here; in brief, it discloses that 21.5% of the work of writing remains to be done, and that the probable cost of getting the whole completely ready for an as yet unselected publisher may be anywhere from \$10,000 to \$15,000. The Association has not the funds to attempt so large a piece of work at this time. Our opinion is that the matter should be tabled until better times, more members, increased funds, make it advisable to complete it.

UNITED MASONIC RELIEF

Stock of this book of the relief activities of the Association, distributed

in 1931, became exhausted early in the year. A plea for help was sent to all grand secretaries and some sixty-five friends. Nearly fifty books were received in response, ample for inquiring Grand Masters who wish to know of the activities of the Association, for some time to come. The cooperation of these brethren is gratefully acknowledged.

INFORMATION RESOURCES

The Association is asked almost daily for Masonic information of one kind or another. Requests come for facts about various grand jurisdictions and their practices, for references to some great man, Mason, or even woman, for symbolic interpretations, for books, magazines, pamphlets, laws, authorities. Almost all such inquiries are answered by the use of the Association's cumulative index of authoritative Masonic books, the clipping bureau, or references to codes, manuals, proceedings. It is the hope of the Association this year to undertake a cumulative index of the Masonic laws of the forty-nine jurisdictions, which, when completed, will at once disclose all the legal enactments and the current practice on any subject thus covered by Grand Lodges legislation.

LISTS

The heart of the office of the executive secretary is in the mailing list. This year it was necessary completely to make over the plates and to purchase a new machine, the other one having worn out to the point where it was not even valuable as junk. The new machine is installed and the entire list has been recut on new plates, adding greatly to the convenience and speed of its use, its legibility and effecting, in the long run, economies in the purchase of supplies. A certain amount of new office equipment has added both to convenience and the size of our physical resources.

TRAVEL AND VISITS

The executive committee authorized the executive secretary to visit such Grand Jurisdictions as requested his presence and to make such addresses as might be helpful to the brethren. During the year he visited the Grand Lodges of Connecticut, Delaware, Maryland, Minnesota, New Hampshire, New Jersey, North Carolina, North Dakota, Rhode Island, South Carolina, South Dakota, Texas and Virginia, in all of which he was received with courtesy and hospitality. In addition, he addressed a mass meeting of Masons in Omaha, Nebraska, made addresses in lodges in Dallas, Fort Worth and Tyler, Texas, and in Utah, before the assembled lodges of Salt Lake, the Lodge in Ogden and the lodge in Cedar City, the latter two being grand visitations of the grand master and officers. Many of these visits were without expense to the Association. The executive commission heartily commends these activities,

believing that they serve not only to spread information and inspiration, but attract many brethren to the activities of the Association.

MASONIC PRESS

Broadcasts to the Masonic press included notice of Virginia and Montana joining the Association, a list of Digests and programs in stock, of the new idea in lodge entertainment (the Masonic plays) and a picture and story of the White House Seal of Solomon, which was reprinted in fifteen American and two foreign Masonic journals. The publicity resulting from the broadcasts has been most gratifying, the editors being generous with their space.

Special mention must be made of the "Symposium," a copy of which accompanies this report. Four editors of four leading Masonic Journals—the *Masonic Chronicle* of Chicago, *Masonic Tidings* of Milwaukee, *Masonic World* of San Francisco, and the *New England Masonic Craftsman* of Boston, write and publish in their respective journals each month, an editorial opinion on some previously selected subject. No one of the four knows what the others will say in advance of the simultaneous publication. For October, the subject was: "Has the Masonic Service Association Earned Place and Support?" The four expressions are included herewith for you to read at your convenience; that Brothers Rapp of the *Chronicle*, Fetterly of *Tidings*, Morecombe of the *World* and Moorhouse of *The Craftsman*, should all find only kind words and enthusiastic praise to say of this organization, without previous consultation, is most gratifying.

[The above report covers in the

main those subjects of interest to the Craft generally. To Bro. Carl H. Claudy, executive secretary of the M.S.A., is due in very large measure a successful year in the Association's history, and to him the CRAFTSMAN proffers congratulations and good wishes for continued success.]—A. H. M.

DEMENTIA PRAECOX INCREASING

Psychiatrists state dementia praecox, regarded as the most stubborn and perplexing form of insanity, is responsible for more than 20 per cent of the cases treated for mental diseases in institutions. A peculiarity of the disease is its prevalence among young people. The number of cases are increasing rapidly and the disease, according to an announcement recently made by investigators, is due to confused and intensified emotions, with the disturbances centering in the hypothalamus—that part of the brain which controls the physical reactions related to anger, fear, and other emotions.

Many of our most promising young people become victims of this disease, thousands of whom are never hospitalized. This fact is manifest in the enormous number of social maladjustments, psychiatrists point out.

When it is considered that some of our most promising citizens fall victims to this mental disorder, the loss of their services to society becomes appalling, to say nothing of the expense of maintaining them in hospitals.

A few institutions and an occasional private citizen are responding to the appeal of psychiatrists for funds to conduct research and experimentation for the treatment of dementia praecox.

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cox. The Supreme Council of the Scottish Rite of the Northern Jurisdiction recently appropriated \$40,000 for this purpose. Of this amount the psychopathic hospital connected with the University of Michigan has been awarded \$3,200. This will be used to compile and correlate data which have accumulated in that hospital during the past ten years. Forty-five per cent of the "permanent resident" mental patients of that hospital are affected with dementia praecox. Dr. Albert M. Barrett, head of the psychiatry department at the university, stated.

The remainder of the appropriation by the Northern Supreme Council, Grand Commander Melvin M. Johnson said, will be allotted in ways best suited to the purpose.

Although the psychiatrists are not optimistic in attaining immediate results from their research and experimentation, they are hopeful of very definitely discovering the causes and, consequently, effective methods of combatting the disease. Most of them believe the primary causes to be purely mental reactions to environments, some of which are due to an inability to adjust to the complexities of the changing world.

WIDOW GIVES VALUABLE LIBRARY

Mrs. Louis Block, of Davenport, Iowa, widow of Mr. Louis Block, attorney, Inspector General in Iowa for the Southern Supreme Council, Scottish Rite, and Past Grand Master of Masons in that state, donated Mr. Block's personal library of approximately 5,000 volumes to the new Masonic Temple of that city. The collection, which consists of numerous Masonic, religious and philosophical books, with a complete set on Lincoln and one of the largest collections of

poetical works in Iowa, is known as the Louis Block Memorial Library.

The dedication of the library took place in the main auditorium of the Masonic Temple at 2:00 p.m., Sunday, February 23, 1936, in the presence of a distinguished group of Masons of the state and members of the Block family.

Included in the donation was an outstanding collection of Masonic jewels and emblems which belonged to Mr. Block.

CONTINUE TO INCREASE

Seventy-eight new Lodges were issued warrants by the United Grand Lodge of England during 1935. Five

of them bear the date of 1934.

The present Grand Master, the Duke of Connaught, was installed in that office, July 17, 1901, and during his incumbency, 2,729 new Lodges have been warranted, an average of more than 76 each year.

Albert Edward, Prince of Wales (later King Edward VII) brother of the Duke of Connaught, was Grand Master for twenty-six years—from April 28, 1875, to July 17, 1901. During his Grand Mastership, 1,315 new Lodges were warranted, an average of over 50 each year.

The 78 new Lodges are located as follows: London, 20; Provinces, 46; overseas, 12.

M. P. A. Service

If a policyholder in the Association is disabled by either accident or disease, so that he is under a physician's care and cannot report for work, the Association stands by to pay him *weekly benefits* as the individual policy may provide. Tens of thousands of members, every year, receive checks to reimburse them for loss of time or the extra expenses occasioned by disabling accident or sickness.

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than to need insurance one does not have.*

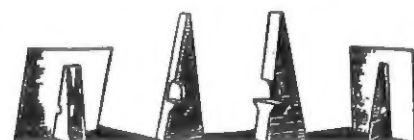
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Bequests of \$300 to Germania lodge of Masons of Boston, named in the will of Mrs. Minna D. Lucke of Brookline, it was disclosed when the document was filed in Norfolk probate court. The will directs that the lodge bequest be set aside as the Louis Lucke Relief Fund. Mrs. Lucke died in Brookline Feb. 3, 1936.

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A WORD OF PRAISE

China, Me., Feb. 16, 1936.

Brother Alfred Hampden Moorhouse,
Boston, Mass.

I receive the MASONIC CRAFTSMAN every month and truly enjoy it. It is the best Masonic journal I have ever seen.

I read and have a lot of your pieces read at our regular meetings.

In your January issue "Government and Freemasonry" is fine and I shall have it read in Open Lodge on March 4, 1936.

I also see you print pieces of veteran Masons, so I am sending you a record of a veteran Mason I think it will be hard to beat.

Fraternally,

CHARLES R. GETCHELL.

Sec. of Central Lodge No. 45.

WILLIS W. WASHBURN
OF CHINA, ME.

Petitioned Central Lodge, February 13, 1867; Accepted, March 20, 1867; Initiated, March 28 1867; Passed, March 28, 1867; Raised, April 17, 1867; Installed as junior deacon, 1868; senior warden, 1870 and 1871; worshipful master, 1872 and 1873.

On September 23, 1874, Brother Washburn was installed as secretary of the lodge and also installed the other officers of Central Lodge.

During his term as W. M., the lodge made a net gain in membership of eighteen members during these two years. Brother Washburn held the office of secretary from Sept. 23, 1874 until Sept. 19, 1904, when his son, T. Waldo Washburn, was elected to this office. He has been serving as treasurer since March 1, 1933.

He was District Deputy of the district for 2 years.

TRY ME!

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"Set the pace, lady," said the young clerk. "Set the pace."

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Caller—Flatter nothing, I thought they were all dead!

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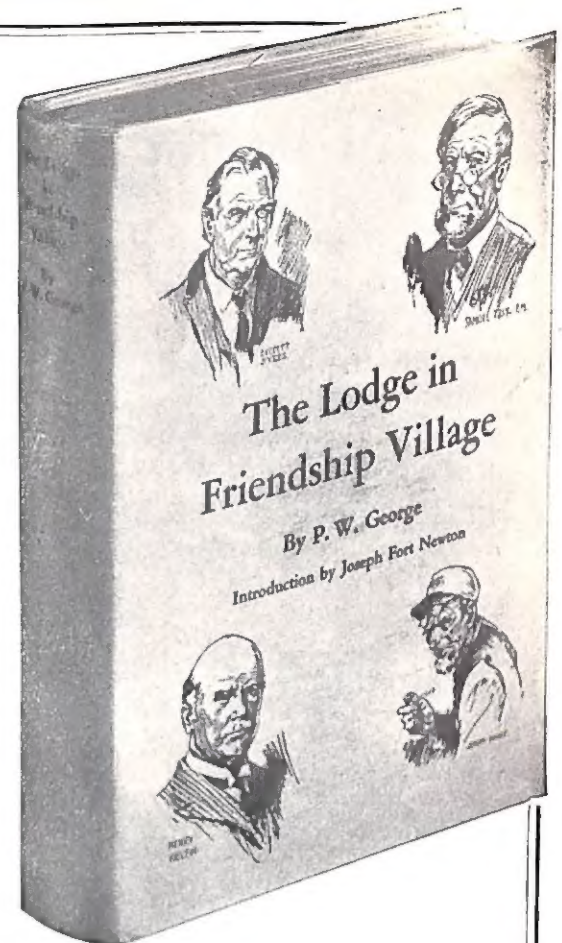
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